

ANALYSIS OF FACTORS THAT BACKGROUND ACEH WOMEN USING HIJAB

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Abstract: This research is motivated by the results of observations and experiences of researchers, that found the majority of Acehese women who are Muslim from the age range of ten years and above have used the veil. This study aims to analyze the factors underlying the veiled Acehese women. The approach used is descriptive qualitative case study method. The data collection techniques used are direct observation, documentation, and interviews. Data sources for which the data used in this study are primary and secondary data sources. The data analysis technique used is the analysis of the structure of events where the researcher describes the events that occur. The results of this study are found to be the two factors underlying Acehese women using the veil, namely Internal factors, and external factors. Internal factors consist of parental support and self-awareness. External factors consist of the environment (social culture) that drives it to use the veil and local government regulations contained in Aceh Qanun Number 11 of 2002 concerning the implementation of Islamic law in the fields of aqeedah, worship, and Islamic symbols. The hijab is included in the category of Islamic symbols. Regarding this, Islamic law requires all women to cover their aurat by wearing headscarves based on the laws contained in the Holy Qur'an and Hadith. According to most scholars the female aurat consists of the whole body except the hands and face.

Keywords: Acehese women, headscarves

INTRODUCTION

Aurat comes from the words "*awira, aara, and a'wara*" which means lost feeling. If it is used in the scope of the eye, it has a bad meaning, is considered shameful and disappointing.¹ *Aurat* is a part of a person's body that must be covered, and unclean to be opened, seen and touched.² Therefore, *aurat* can be

¹ Fuad Moh. Fachruddin, *Aurat Dan Jilbab Dalam Pandangan Mata Islam* (Jakarta: Pedoman Ilmu Jaya, 1984), 2.

² Syaikh Abdul Wahab Abdussalam Thawilah, *Panduan Berbusana Islami* (Jakarta: Penerbit Almahira, 2007), 7.

defined as something that should not be shown except for certain people who are allowed in Islamic law. Thus, if someone knows the meaning and can judge what is meant by aurat then he will protect and protect it with all his soul and body from spies who have no right to see it. regarding this matter, if the aurat must be the subject of the issue, then the veil is the basis of thought because the aurat and headscarves are interrelated in Islamic opinion which gives a person the right to life to maintain his physical and spiritual safety.³

Closing the *aurat* is one of the basic characteristics that distinguishes between humans and other creatures. Therefore when the Prophet Adam A.S. breaking the prohibition of Allah, their nakedness appeared. Then he instinctively covered his *aurat* with the leaves of heaven. As the word of God in QS. Al-A'raf verse 22:

فَدَلَّاهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ

"Then Shaitan entices the two (to eat the fruit) by deception. When both of them have tasted the fruit of wood, they appear to both their aurat and begin to cover them with the leaves of heaven."

Islam is a perfect religion. Islam regulates all aspects of human life contained in the Holy Qur'an and Al-Hadith. Among them, Islam regulates the relationship between *Hablum min-Allah* and *Hablum min-annas* and even Islam governs the problem of clothing because in society clothing problems are very important and very sensitive.

In Islam, women must protect their holiness and honor⁴, one of which is to cover their *aurat* by wearing the veil. Hijab is a head covering or clothing that covers the entire body from head to toe.⁵ Islam requires women to cover their aurat because 1) to cover their aurat and to prevent deformation; 2) to differentiate from other women and also as respect for these Muslim women; 3) as a form of protection for the sanctity of honor and glory as a Muslim woman.⁶

As explained above, the female aurat is the whole body, except the palms and face.⁷ This is confirmed by the Prophet's hadith. About the limits of female *aurat* that must be closed:

³ Fuad Moh. Fachruddin, *Aurat Dan Hijab*, 38.

⁴ Syaikh Abdul Wahhab Abdussalam Thawilah, *Panduan Berbusana Islam*, 173

⁵ Indah Purnamasari, *Faktor-Faktor Yang Membentuk Motivasi Berhijab Pada Mahasiswi Psikologi Universitas Islam Negeri Surabaya, Volume 05. Nomor 03. Character Jurnal Penelitian Psikologi*. Hlm. 11. Diakses Pada 18 September 2019.

⁶ Abu Syuqqah, *Busana Dan Perhiasan Wanita Menurut Al-Quran Dan Hadits* (Bandung: Mizan, 1998), 20.

⁷ Syekh Ahmad Jad, *Fikih Wanita Dan Keluarga* (Puspa Swara, 2014), 104

يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ يَصْلُحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا

"O Asma! Indeed, if a woman has baligh then it should not be visible from the limbs except this and this (she beckons to the face and palms) ". (Narrated by Abu Dawud)

This hadeeth clearly shows that the aurat of women who have been *baligh* are all of their bodies except their faces and palms. Thus, *Aurat* should not be shown other than to her husband and *mahram* (relatives with certain criteria). Where are the implications that generally require women to cover their *aurat*, especially when outside the home.⁸ One of the basic laws of hijab is explained in the QS. An-Nuur: The following 31:

"Say to the believing woman:" Let them not hold their sight, and their *aurat*, and do not show their jewels, except those which are (usually) seen from them. And they should cover their veiled cloth, and do not show their jewels except for their husbands, or their fathers. them, or their husband's father, or their sons, or sons of their husband, or their brothers, or sons of their brothers, or sons of their sisters, or women of Islam or slaves that they have, or male servants who have no desire (towards women) or children who do not understand the female aurat, And do not smite their feet to find out the jewelry they hid. And repent you all to Allah, you who believe, that you may be fortunate."

Besides in QS. An-Nuur verse 31, Allah also explains the command regarding the veil in the QS. Al-Ahzab: 59:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

"O Prophet, say to your wives, your daughters and the wives of the believers:" Let them extend their veil throughout their bodies. " That is so that they are easier to be known, therefore they are not disturbed. And Allah is Forgiving, Most Merciful ".

Indonesia is a country with a Muslim majority population, even the largest number of Muslims in the world also contributes to the diversity of Islamic dress. The concept of Muslim fashion has taken root since the entry of Islam into

⁸ Dadi Ahmadi Dan Nova Yohana, *Konstruksi Hijab Sebagai Simbol Keislaman: Mediator*, Vol. 8 "No. 2" Desember 2007, Diakses Pada Tanggal 03 Oktober 2019.

various regions of Indonesia around the seventh century.⁹ The process of the entry of Islam into Indonesia proceeded peacefully. Although there is also the use of force by the Indonesian government to control the people. In general, they accept Islam without renouncing old religious beliefs and practices. This is often done by preachers in Java, namely Walisongo.¹⁰ But in reality, not all Muslim women in Indonesia have the same awareness and understanding related to the above concept, although religious advice in various Islamic studies often addresses this issue.

The only province in Indonesia that has its features in implementing Islamic *Syari'a* is Aceh province. Where the people of the province of Aceh, especially women, have been wearing headscarves since elementary school age, even before they went to *baligh*. Based on observations made by researchers in August-September 2019, that some Muslim women in Aceh have adopted one of the regional regulations namely Qanun number 11 of 2002 regarding the application of Islamic Sharia which includes the areas of worship, aqeedah and Islamic symbols related to the use of the headscarf. Regarding this, the hijab is included in the category of Islamic symbols. Acehnese women who wear headscarves are not only women who are already adult but also consist of elementary school-age children.

The use of headscarves among women certainly is not formed just like that, many factors can shape women to wear headscarves, both internal and external factors. Research conducted by Indah Purnamasari that most UNESA students majoring in Psychology are motivated to use the hijab because of the varied hijab models and by using the hijab these students feel comfortable and safe. Then some UNESA students use the hijab because the messages conveyed by recitation teachers always reminded of a woman's obligation to use the hijab, some are motivated to use the hijab because they often attend lectures and studies related to women must cover their aurat. Also, the reason women use headscarves is because it is indeed an obligation of a Muslim woman to cover her nakedness if a woman steps out of her house and if one steps a woman leaves the house without closing the nakedness then a step of her parents goes to the door of hell.¹¹

⁹ Dadi Ahmadi Dan Nova Yohana, *Konstruksi Hijab Sebagai Simbol Keislaman...*, Diakses Pada Tanggal 03 Oktober 2019.

¹⁰ Muadzirin Yusuf, Dkk, *Sejarah Peradaban Islam Di Indonesia* (Yogyakarta: Pustaka Pelajar, 2006), 33.

¹¹ Indah Purnamasari, *Faktor-Faktor Yang Membentuk Motivasi Berhijab Pada Mahasiswa Psikologi Universitas Negeri Surabaya*, Volume 05 No. 03, Character: Jurnal Penelitian Psikologi. Diakses Pada 08 Agustus 2019.

Therefore, it is necessary to conduct a research study on the factors underlying the Acehnese women using the veil. The focus of this study is to examine more deeply about what factors are behind Aceh's women using the veil.

RESEARCH METHOD

The research approach is carried out by using a descriptive qualitative approach to obtain detailed information about the problem to be investigated.¹² This research uses a case study method to obtain information about the background and description of a social case that tends to be different and is not always found in each particular region or time.¹³ As for the population in this study, 40 Acehnese students are living in the Pocut Baren Dormitory. The sample in this study consisted of 6 respondents who were selected by simple random sampling. This study uses data collection techniques such as observation and interviews. In this study, researchers used primary and secondary data sources. Primary data sources are data obtained from the first/source.¹⁴ While secondary data sources are data that is used to support and provide additional information to primary data. In this case, primary data were obtained from interviews conducted with 6 respondents, while secondary data were obtained from books and scientific works deemed relevant to this study. Furthermore, the data analysis technique used is the analysis of the structure of events where the researcher describes the events that occur.

FINDINGS AND DISCUSSION

Based on observations made in the field by researchers, it is known that all Acehnese women who live in the Pocut Baren Dormitory already wear headscarves, whether they come out of the dormitory environment or are limited to the boarding grounds like throwing trash and drying clothes behind the dorm. Even the children of one of the 10-year-old dwellers already wear headscarves.

Based on the results of interviews with respondent A, said that "I used the hijab starting when I was in elementary school because at that time I used the hijab because of the habituation of my family, but over time growing awareness in myself to wear the hijab". Same with respondent B who said that "I used the hijab when I was sitting in elementary school, because I live in an environment that uses hijab, so I feel ashamed if I do not use it". In contrast to respondents A and B, respondent C said that "I used the veil starting in grade 1 junior high

¹² Deni Darmawan, *Metode Penelitian Kuantitatif*, (Bandung: Remaja Rosdakarya, 2013), 127.

¹³ Muh Fitriyah Dan Luthfiyah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas, Dan Studi Kasus* (Suka Bumi: Jejak, 2017), 51.

¹⁴ Moh. Nasir, *Metode Penelitian* (Jakarta: Bummi Aksara, 2000), 213.

school, this was due to demands (required) from school, but outside of school I still did not wear the hijab". This is in line with respondent D who stated that "she used the hijab starting in class IV MI because the school in MI at the time required students to wear the hijab, but I used the hijab not only at school but also outside of school".

The respondent E said that "I used the veil when I was in junior high school because in Aceh there is a government regulation (qanun) that is obliged to use the veil for Muslim women who have *baligh*". Respondent F further said that "I started wearing the hijab because of my self-awareness based on studies that I have participated in, which explained that Muslim women must cover their *aurat* as instructed in the Holy Qur'an.

Thus, based on the respondents' answers above, it can be concluded that there are two factors behind the Acehnese women using the veil, namely Internal factors, and external factors. Internal factors consist of parental support and self-awareness. While external factors consist of the environment (culture) that drives it to use the veil, and local government regulations contained in Aceh Qanun Number 11 of 2002 regarding the implementation of Islamic law in the fields of aqeedah, worship, and *Syari'ah* Islam. The hijab is included in the category of Islamic symbols. Regarding this, Islamic law requires all women to cover their *aurat* by wearing headscarves based on the law contained in the Holy Qur'an and Hadith.

Internal Factors

1. Parental Support

Parents need to give support and also more attention to their daughters in covering *aurat* (wearing headscarves). This will not be realized if there is no care and attention from parents. Because parents are the main supporting factor in realizing the character of children in closing their *aurat*. Besides, parents also become an example of the personality of a child, therefore, parents must also cover their *aurat* properly as instructed by Allah, so that children will follow them. Regarding this, parents not only play a supporting role, but they also play the role of primary mentor in a family environment that has responsibilities for their children to the adult child.

2. Self Awareness

In using the hijab, it is very necessary to have awareness or willpower from themselves to cover their nakedness by using the veil. A person's willingness to veil has a meaning as a form of one's efforts to fulfill his desires as an awareness

in religion. Where knowledge about mandatory closure for women has been embedded first. That awareness grows coupled with the discipline or knowledge of religious knowledge that they learn, whether formal, non-formal or informal education. With this awareness, they will automatically be motivated to use the hijab.

This is in line with research conducted by Saprudin which states that one's self-awareness in veiling, previously had gone through stages that finally persisted in using the veil.¹⁵ Besides, Aidil Ifwa in his research also explained that in Muslim women's dress there is also a need for self-awareness, as well as directives from other parties for her awareness so that he is motivated to dress for Muslim women.¹⁶ Thus, the awareness factor is one of the factors that greatly influences Acehese women using the veil.

External Factors

1. The Environment That Encourages It To Use The Hijab

The environment has a very influential role that can motivate someone to wear the veil, especially among children. A child will imitate what is done by those closest to her. So that he is accustomed and comfortable to wearing the hijab wherever she will go. Thus, she will feel embarrassed when leaving the house without wearing the hijab.

2. Local Government Regulation

The province of Aceh is permitted by national law to apply Shari'a regional regulations that originate from the foundations of the Islamic religion. The implementation of Islamic law is regulated in the regional regulation of the special province of Aceh number 5 of 2000 concerning the Implementation of Islamic Law.¹⁷ On August 9, 2001, the fifth President of the Republic of Indonesia Megawati Soekarno Putri signed Law number 18 of 2001, better known as the Nanggroe Aceh Darussalam Special Autonomy Law. One of the application of the Act is contained in Qanun number 6 of 2002 concerning the implementation of Islamic law in the field of *aqeedah*, worship, and *syi'ar* Islam.¹⁸ Islamic symbols referred to here are all activities that contain values of worship in enlivening the implementation of Islamic teachings.

¹⁵ M. Mushlihin Saparudin Dan Sari N, *Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta, Jurnal Studi Al-Quran*. Vol 12 (2) Tahun 2016 . Diakses Pada 15 Oktober 2019

¹⁶ Aidil Ifwa, *Etika Busana Musimah, : Studi Di Kecamatan Ulee Kareng Banda Aceh* (Banda Aceh; UIN Ar-Raniry, 2017), 69.

¹⁷ Ridwan, Dkk. *Modernisasi Syari'at Islam Di Aceh* (Banda Aceh: Dinas Syariat Isla, 2013), .44

¹⁸ Amran Suadi, Dan Mardi Candra. *Politik Hukum Perspektif Hukum Perdata Dan Pidana Islam Serta Ekonomi Syariah*. (Jakarta: Kencana, 2016), 418.

The Aceh Qanun is a kind of regional regulation governing Government affairs and the lives of the people of Aceh. In other words, qanun is a regional regulation at the level of government regulation to implement special autonomy in Aceh.¹⁹ This qanun was formed by the Aceh House of Representatives and the Governor as a vehicle provided by the Indonesian legal system to accommodate shari'ah legal norms, so that it becomes an open rule for discussion space, so that it is often contrasted with what is written in the Holy Qur'an and Al-Hadith, and often also contrasted with the understanding or views of the majority scholars contained in a number of fiqh books.²⁰

As explained above, one of which is regulated in the qanun is the determination of Islamic symbols. Muslim women are required to wear the hijab when outside the home and are prohibited from wearing clothing that shows body shape. The regional regulations referred to are contained in article 13 and article 23 number 11 of 2002 concerning the implementation of Islamic law, it is stated that every Muslim is obliged to dress in an Islamic manner.²¹

The penalty for violators is given sanctions in the form of ta'zir sanctions. Because in Article 23 it is stated that the appropriate criteria for the use of Islamic clothing (including headscarves) that is covering aurat, good, polite, does not show curves, and does not cause lust for those who see. The application of sanctions as stated in Article 23 where sanctions are given from the lowest to the highest sanctions, including caning, fines, imprisonment, confiscation of goods, and so forth.²²

Regarding this, there are certain parties responsible for the implementation of the qanun in Aceh, including national police and sharia special police forces that are only found in Aceh, or known as Wilayatul Hisbah (WH). All qanuns in Aceh are regulated by them, the rules include fines, imprisonment, and caning, which is a whip that is unknown to most regions in Indonesia.

Jilbab is a well-known term in Indonesia, besides that, it is also found in the Holy Qur'an which instructs women to use the veil to cover their aurat. According to Muhammad Mutawali Sya'rawi, the scholars agreed that a woman's entire body is aurat, except the face and palms. Therefore, the hijab is not just a

¹⁹ Marzuki Abubakar, *Syari'at Islam Di Aceh Sebuah Kerukunan Dan Kebebasan Beragama*, Vol.XIII, No. 1, (Januari-Juni 2011), 102.

²⁰ M. Farid Wajdi Gumilang, *Jilbab Dalam Pasal 13 Ayat 1 Qanun Aceh No. 11 Tahun 2002 Tentang Pelaksanaan Syari'at Islam Bidang Aqidah, Ibadah, Dan Syiar Islam*. Jakarta: UIN Syarif Hidayatullah, 2018.

²¹ Qanun Provinsi Nanggroe Aceh Darussalam (NAD) Nomor 11 Tahun 2002 Tentang Penyelenggaraan Syi'ar Islam.

²² M. Farid Wajdi Gumilang, *Jilbab Dalam Pasal 13 Ayat 1 Qanun Aceh No. 11 Tahun 2002*, 4

cloth that is hung around the neck, not even a transparent cloth that is still visible on her hair and not even a shawl with a small size that is worn around the shoulder. But the hijab in question is a cloth that covers the head, neck, and chest and is not transparent.

CONCLUSION

Based on the results of research conducted on the factors underlying Aceh's women using hijab. There are two factors behind Aceh's veiled women, namely internal factors and external factors. Where internal factors are meant here is the support of parents and self-awareness. While external factors consist of environmental factors that encourage Acehnese women to wear the hijab and the existence of local regulations or often referred to as qanun, wherein this qanun explains that every Muslim woman who has baligh must cover their aurat, one of which is to wear the hijab.

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